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strain. Yet, until this law is accepted for nations, as it is loyally and obediently accepted by many individual Christians, there will be no security against war. Commercial necessities give us no pledge of peace; enlightened self-interest is not to be trusted, the self is sure to dim the light; the fear of war will not prevent war. And God will not give us peace in any other way than that which is revealed to us in Christ. We cannot enter into alliance with God on our own terms. The suspicion that it is so — I speak not for other nations, I speak for that I know the best and love the most — the suspicion that this is so has checked the military enterprise of Great Britain, and made the wars in which we engage the heaviest burden on patriotic hearts. That is the reason why we have not had for many years a royal proclamation inviting us to prayer for success in war and thanksgiving for victory; why millions of our children have never heard such services, and it is a forgotten art among us how to pray that we may win battles. Instead, there has come to us a great yearning, a continual cry of the heart:

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

The story of the Transvaal difficulty is full of instruction. It was a Christian action, so far as it went, to make concessions to the Boers. It was by no means a declaration of the policy of non-resistance; it was an acknowledgment that, as the war was now seen to have been under a misconception, nothing, not even the shame of defeat, could justify its continuance; it was the endeavor of a strong nation to make amends to a weak one. But a noble deed can never stand alone; it must be followed by a noble course of thinking and of action, or the last end may be worse than the first. If both the English and the Boers had been Christian people, as many individuals are so, abiding brotherhood would have been the result. But neither of the nations understood the grandeur of their opportunity. The Boers traded on the consideration which had been shown them; the majority of the English people thought their government had been weak. And when the valorous heart which conceived this new departure had ceased to beat, and the stately voice was heard no more, which said, "Glory to God in the highest, on earth peace to men of good will"—when again the heresy that "gain is godliness" asserted itself, the old passion was rekindled and reason and justice were unheard. Not for a moment have I regretted that the great experiment was made; it will be followed, even if it seem to have failed. But I do not wonder that men who have not learned the secret of the religion they profess regard Mr. Gladstone's policy as something to be repented of.

There will be no end to the liability of war until nations are Christian in the sense that many men and women are so; and in this sense there is not, and never has been, a Christian nation. But there are nations in which many are troubled about what they tolerate, and asking how war can be stayed. The Hague Conference has brought us light, more than a gleam; it is like the dawning of the day. The original proposal has been rejected; humane suggestions were made only to be voted down; but the Congress has ended more successfully than most of us could have dreamed. The body

of the rescript lies moldering in the grave, but its soul goes marching on. The nations have been told to look to arbitration as a means of preventing war, and methods by which to make it effective have been suggested. Arbitration is a method of law; and as it is true that "*inter arma silent leges*," it is also true that "*inter leges silent arma*." One great cause of war is this: neither men nor nations will believe they are wrong when they are judges in their own cause. The hope of peace through arbitration is this: civilized men and nations may believe they have made a mistake if impartial authorities tell them so. There have been some international arbitrations: in few of them has either side been satisfied with the award; in none have both sides been satisfied. Nevertheless, the awards have been accepted, wars have been prevented, and arbitration has been resorted to again. So has duelling disappeared in states where the law can be trusted. It is not that wrong is never done; but the habit of appealing to law takes away the desire to resort to arms.

Arbitration is law, is reason; and where law and reason are, Christ's words may be spoken and will be heard. Arbitration will not destroy greed, the lust of possession and the pride of power; but it will provide the conditions in which better influences may prevail. We shall not be released, by the acceptance of arbitration, from the duty to proclaim the Christian way of overcoming international evil with international good. We shall indeed have better opportunities of preaching this, and we ought to use them. Unless we do so, we must not complain that this truth cannot be received. All truth is received by some when it is set forth; very often received by most unlikely people. Some faithful sons of the Pilgrims have criticized John Robinson for censuring Myles Standish in that matter of the "poor Indians," some of whom Robinson wished had been converted before so many had been killed. We do not read that the "choleric captain" himself resented the admonition. It is always the idealist who leads, the practical man who trots behind. Myles Standish is sure to listen to John Robinson, if only John Robinson will speak, and speak in time.

The Peace Cross.

BY SARAH F. SMILEY.

Address at the Mohonk Arbitration Conference.

I am glad to be here to-night as a representative from that little district in our great country in which women have no right to vote, — and neither have men. But one privilege is left them; they can do all the more thinking, and as much talking as they please, — and so can women.

About a year ago we did a great deal of thinking, and not much talking. All hearts were stirred, and the whole question of war and arbitration and peace was deeply studied. Then in the autumn, when it was all over, we had a great object lesson, which I would like in a few words to describe, because it taught us more than all our thinking had done.

It was in the last days of the beautiful October, on a Sunday afternoon, that the whole city seemed with one accord to turn its steps towards St. Albans Mount, in the

northwestern part of the city. Here there had been erected a monument; but no one could see it just then, for it was veiled in a vast flag. As we waited for the arrival of the dignitaries who were to take part in the ceremonies we had a magnificent view. We could see the whole city: there was that beautiful white monument which represents the nobility of Washington's character and life, towering in the clear air; there was the Capitol; there was that magnificent Library, unsurpassed in the whole world; there was the Potomac rolling below us, bringing back to our thoughts those other days of war when we heard "All quiet along the Potomac." Everything we saw was suggestive of our past history and of the future hopes of our country. At last the procession came in, — bishops of the Church from north and south and east and west, and between two chief dignitaries the President of our country. The seats had been so arranged that they turned their backs to this magnificent scenery and were facing the veiled monument. And then, after various exercises, the flag was dropped, and there before the eyes of this vast gathering was — the Cross; a beautiful Iona cross, and on it engraved the words: "That it may please Thee to give to all nations, unity, peace and concord; we beseech Thee to hear us, Good Lord."

We had come there to dedicate that monument to Peace, as our grateful offering to God for the blessing that He had given us, and in setting it up to pour forth our prayers that peace might be given among all nations as it had been given to ours. And I have thought today, when so much has been said about the power of commerce to effect union between nations, and of various other agencies tending in the providence of God to the same end, — I have thought that after all it is only the Cross of Christ that can bring them together. It is only as they turn their backs upon all else, forgetting for a moment even the glory of our land and the greatness it has pleased God to give it, letting even the flag of our country pass out of our sight, that we see in the Cross the one power which will bring about this longed-for peace. That is the bond which will unite all nations.

There is one practical difficulty in the working out of this grand scheme of arbitration, which has not been alluded to here. Among the civilized nations, the great powers of the world, it may be comparatively an easy thing. But how is it going to work among the savage peoples with whom we have just now so much to do? How will it work in China, in Africa, where that vast region has so lately been given to Christian nations? How in those distant islands which have not yet fully come into our hands? Shall we not have to yield a little to some other view than the view of arbitration? But then I have remembered a great lesson which we had in Africa. Many years ago when Livingstone made one of his visits to England, he went to the universities and put before them a plan of sending out missionaries to Central Africa. The universities took it up at his strong persuasion, and that was the beginning of what has ever since been known as the "Universities Missions to Central Africa." It was arranged that the bishop who went to plant the first mission should go in the ship with Livingstone and that for a time they should keep together. Up to that time Livingstone had carefully maintained

peace among the natives, and had opposed bloodshed. But one day they were marching along in their peaceful way when they met a band of slaves driven by men of a fierce tribe which overpowered them. Then Livingstone felt his blood grow hot within him, and he concluded that a little war was justifiable, and they liberated those slaves, giving them in charge to the missionaries, who afterwards defended them in a second fight.

But the evil consequences of that bloodshed did not pass away for many years. The savage people no longer saw the Cross before them, but only the sword. They thought that the missionaries who had come among them were of the same nature with themselves; and the distrust of them spread even among distant tribes. It was only as the mission came at last to adopt altogether the policy of persuasion, trying to do all in their power to bring about friendly relations between these many hostile tribes, that they began to make headway. In fact, they carried out, under those most difficult circumstances, the principle of arbitration. Thus they won the confidence of the tribes, so that at last they were glad to come and submit themselves to the advice of these men who fed them in time of famine, who cared for them as no one had ever cared for them, and who held out to them the hope of rising to a different life. And when that policy was thoroughly established, a blessing fell upon that mission such as has never fallen upon any other. The results seem like the days of the apostles, as one reads the story. From this wonderful success of these earnest, devoted missionaries I think one may gather the greatest encouragement that, if we only have faith in God's providence in the midst of the difficulties that confront us, the Cross of Christ will ever point the open way to peace.

De Staal's Closing Speech at the Hague Conference.

(Our readers will be interested in seeing the full text of the final speech made by Mr. de Staal, the president of the International Peace Conference. The speech evinces the beautiful, conciliatory, humane spirit which this eminent Russian showed throughout the two months of the Conference.)

Gentlemen: We have reached the end of our labors. Before separating and shaking hands for the last time in this beautiful "House in the Woods," I would ask you to join me in renewing the tribute of gratitude which we owe to the gracious Sovereign Lady of the Netherlands for the hospitality which has been accorded to us in so large a measure. The wishes which her Majesty expressed on a recent occasion, in a voice so charming and firm, were of good augury for the progress of our deliberations. May God shower his favors on the reign of her Majesty the Queen, for the good of the noble country placed under her authority.

EXPRESSIONS OF GRATITUDE.

We beg of Mr. de Beaufort, in his capacity as Honorary President of the Conference, to be kind enough to lay at the feet of her Majesty our homage and good wishes. We also ask his Excellency and the Netherlands Government to receive the expression of our sincere gratitude for the kind coöperation which they have given us, and which has so greatly facilitated our task. It is with all my heart that I make myself the mouth-